A U M

Hear ye all this moral maxim, and having heard it keep it well: Whatsoever is displeasing to yourselves never do to another.—*Bstan-hgyur, v. 123, leaf 174.*

Let us now unite in the practice of what is good, cherishing a gentle and sympathizing heart, and carefully cultivating good faith and righteousness.—*Travels of Fo-hien, c. 39.*

THEOSOPHY

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NOURISHING THE GODS

IT seems hopeless to try to elucidate much concerning the real and true meaning of sacrifice in a civilization so little ready to concede that sacrifice is one of the fundamental principles of Life itself. To a people trammeled by the ideas of a personal God, the words of Krishna in the third chapter of the Bhagavad-Gita read like mystical jargon, where He says: "With this nourish the Gods that the Gods may nourish you; thus mutually nourishing ye shall obtain the highest felicity." For the question immediately arises: Why do the Gods need nourishment, or, How can Gods be fed by "worship with sacrifice"?

If we would have an answer, we must first free ourselves from all ideas of a *personal* God, and take a wider view of the God, or Gods, of Great Nature. All of the Secret Doctrine tends to impress the mighty idea that manifested, visible nature is impelled from within, outward, by almost endless hierarchies of sentient beings—Gods—we may call them, ranging from the highest Dhyan Chohan, down through the lower deities, or devas, to elementals. All forms of life are composed of elementals; all that we do is done by the aid of elementals; all that we think has its life through elementals, for every thought on leaving the mind coalesces with an elemental, informing it, and impressing it for either good or evil. The thinking of man, therefore, *characterizes* and sustains all nature in its present state; so, too, the entire host of lower elements attaches man to a body and material existence.

No form of life can exist without nourishment, and every form feeds some other. Each department of nature feeds a higher one. The mineral kingdom sacrifices itself to feed the vegetable; both, to feed the animal, and all are sacrificed to feed man. But in the

process, each is raised to a higher state than it could attain without the sacrifice. The dull apathy of the mineral is aroused to fuller perception in the vegetable; the vegetable awakens to heightened consciousness in the animal; and so on, each one by its own peculiar "worship with sacrifice" nourishing the next higher form of life, and being elevated and nourished in its own turn by the metempsychosis. But, since MAN lives upon the sacrifice of all the lower lives—for he cannot lift an arm, nor entertain a feeling, nor evolve a thought without their aid—what recompense is he making them? All these lives have in them the potentiality of becoming Souls in the far distant future, and man's duty is to give the right impetus by which they may all at last reach his own estate.

The maleficence of both plants and animals bears witness that man is far from accomplishing this great task; they have been fed by his iniquity and now groan in travail awaiting their redemption, which can come through him alone. Even vegetable nature has been so impoverished that it can no longer bring forth perfect foods for the body. This condition will last as long as man continues to stimulate the fertility of nature for his own greed and covetousness, instead of making the increase contribute to sweeter and saner living. The higher elementals needed for the production of such foods have long left the earth, there being no proper sustenance furnished them by man's thinking. As pure air is a necessary form of nourishment for our gross physical bodies, so pure thinking is necessary for the lives that constitute the finer bodies or essences of nature—man included. Whether the food be physical, psychical, mental, or spiritual—all is produced by the sensations, desires, thoughts, or will of man; and the "gods" composing these various bodies feed upon their own proper and corresponding kind. Of all these, Krishna says, He is the food and sacrificial butter.

If each of the lower kingdoms has sacrificed itself for the one above it, man surely should do no less, but worship with sacrifice the God within—the Atma-Buddhi-Manas, enshrined in his own flesh. Without sacrifice there is no worship; and sacrifice may take many forms. First of all, the Higher Self must be provided with a physical instrument. Madame Blavatsky has said that it is possible to procreate Buddha-like children, but whether we attract to ourselves pure or vicious souls depends on our will and action, that is, on the nature of the sacrifice. There are great and wise beings awaiting rebirth upon this planet, who can incarnate only in bodies corresponding to their exalted nature. To furnish pure vehicles for these Gnanis of old requires on the part of parents the sacrifice of all selfish and sensual desires.

Having gained a body, the God within becomes the victim of the lower self. It is indeed the Lamb (type of the sacrificial Ego) slain from the foundation of the world. The imprisoned God hungers for righteousness and can be fed only by noble aspirations and right actions. Only as the mortal recognizes the indwelling Immortal and sacrifices all his sinful intentions to it, can this high God nourish

him, thus bringing about the highest felicity. As man performs the proper sacrifices, the more advanced beings of the race sacrifice themselves for him. In fact, no human progress were possible did not these Great Ones leave their high estate and come among ordinary mortals, though but a few profit by the supreme renunciation. By their example and teaching they nourish those who sit starving for the bread of wisdom, the bread that feeds the shadow, and the eternal man as well.

So we come at last to see that all life is a reciprocal process of sacrifice and feeding—losing life, in order to gain it. Hence, he who enjoyeth what hath been given him by the gods, and offereth not a portion unto them, is even as a thief.

THE SPIRIT IN THE BODY*

> For Spirit, when invested with matter or *prakriti,* experienceth the qualities which proceed from *prakriti;* its connection with these qualities is the cause of its rebirth in good and evil wombs. The Spirit in the body is called *Maheswara,* the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma,* the highest soul. —Bhagavad-Gita. Chapter XIII.

THE despondency of the age is a general tendency, partly personal and partly belonging to the age. It comes in cycles as you will have observed. When it comes the cycle has reached its lowest point. Knowing this we begin to lift up that cycle, by rising quickly from it, and so help to reduce its influence not only for ourselves but for the age. So when we are at the low point, we should try to remember our fellows who are unconsciously suffering from that of which we not only know the cause but the remedy.

"The student oftentimes by reason of the changes going on within, feels himself less fitted to cope with existing conditions, but He Must Work. It is his only salvation.

"What is needed is an utter and entire consecration of the worker to the Cause." Never were truer words said, and all that follows is in direct line. Keep that spirit, and all will be well.

You have asked for a synopsis of what was said at the last meeting, but I find this most difficult, as I do not remember the words I used. The pamphlet was used as a basis for talk—the subject, "The Unknown God." One questioner asked "How could there be a philosophy of the Infinite?" Reply was there could not be a philosophy of the Infinite, but there *could* be a philosophy of all Existence. Whether there be existence or none the Infinite Is, and must be outside of all speculation; the philosophy is in regard to the origin, nature, history, development and destiny of Man, and his worlds—for worlds and men develop together. I then gave the

*From the letters of Robert Crosbie. Here published for the first time.

idea of Space as representing the Infinite; of Consciousness *per se* the Power to perceive—without anything to perceive; the desire to know itself could only be fulfilled by seeing itself reflected. The possibilities of all grades of density of matter being in the primordial matter, and the Power of Creation, Preservation and Destruction residing in Consciousness, the first differentiation took place in accordance with the desire. Functioning in that denser state, and thereby obtaining form, a further differentiation was produced, more dense and so on down to the present state and so forth. Pointed out that it was the *desire* to live that kept us alive; the *desire* for sentient life that brought us back into incarnation. As we rise to higher planes of being, desire becomes less individual and more general—for the welfare of humanity and all creatures. From this we may be able to get some perception that Desire, from being general in the beginning of manifestation became more and more individual as denser matter was evolved, until with us it reached the point of separated personal desire. The way back must lie through continual approach to that Unity from which all have come. The philosophy exists in order that Man may re-become a God—as he was and in reality Is.

Your last pamphlet is to my mind a great one; it points out so many things so clearly. For instance, when it speaks of "analysis" as being the "thought-form" of the age, it indicates to me that our general consciousness is one of analysis—classifications—no synthesis anywhere; and in pointing this out to others there is much opportunity to show how narrow a range of thinking our much lauded civilization has. Then how clearly stands out the statement that "there can be but *one philosophy,* which is a synthesis of the whole, and which by its consistency and logic *proves itself.*" On the other hand what have we? Warring dogmatic religions; science which clings to a materialistic basis, and a psychology which is worse off than either, because it attempts to deal with meta-physics from a material basis of consciousness; and at last, so-called New Thought which devotes its energies to one physical life. What a contrast! How can men fail to realize that they are ignorant indeed and that none of these things bring knowledge. Then they would arouse themselves to seek for light. The student of Theosophy knows that the reason they are so blind to patent facts is that they are surrounded by the clouds of past lives and cannot pierce through them; that all that can be done is to let the light so shine that *all who will* may see it, thus sowing seed for future harvests. It would be hopeless were it not for Reincarnation.

I am glad that you are able to *perceive and hold* the right attitude in regard to events. In both of your letters there is that evidence that is perhaps indefinable, yet is plainly perceptible, of an inner action; moreover there is more of unanimity—accord, however the outer at times may seem to deny it. While we work, we grow; we grow most when our thought is so occupied with the work, that we have no thought for ourselves, or for events, or their

color or their relation to us. Knowing that there must be light and shade, heat and cold, pain and pleasure in life, we can take them as we take any climate in which we live, and just accept what comes—as the meta-physical climate of the time, place and condition in which we are—and *go on* with the appointed work.

What we have learned gives us a larger view of Karma than the mere personal; we begin to perceive that beyond the personal, there comes to the worker in the field of Theosophy—the student-disciple—those other phases of Karma which arise from family and race. By the very nature of the effort made, and the position from which it is made, those other phases must be felt more and more as the student progresses. It may seem to him that it is all personal; and it is in the sense that he is a focus for it, but, if we have assimilated what the steps must be that lead to adeptship, we must know that the battle we are fighting is not our own, but that of the world, and that the sins of the world will in increasing measure be laid on us until we have finally conquered. If, on the contrary we take these things as personal only, we may conquer them as such, but of us then it would be said, "inasmuch as ye did it not unto the least of these, ye did it not unto me."

Your Sunday meeting was certainly a small one, and apparently of little use; but who can tell. We know that it is the effort that counts, and having made it Karma does the rest. There are many of these poor unfortunates who are caught in the mazes of the psychic realm; as long as they look there for their "guru" he will not be found. Good thoughts and ideas may go quite easily with self-delusion; indeed if they did not there would be less delusion. All these things are good practice for you; each "crank" presents a new phase of delusion, and has to be studied at the time and handled as well as may be, as well as studied further subsequently. It is fortunate also that they come to you in such small detachments, and not in crowds or with crowds.

The greater the obstacle the greater the effort, so we will see to it that the good work goes on with charity toward all and with malice toward none, and with all our power as the cycle permits.

Well, "sleep sweet" and may you bring from the other side of life all necessary power and help. As ever—

PATH EXCERPTS*

The silver thread that runs through all men's lives is the mysterious power of meditation.—*Tibetan Verse.*

The thread of radiance which is imperishable and dissolves only in Nirvana, re-emerges from it in its integrity on the day when the Great Law calls all things back into action.—*Secret Doctrine.*

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*These Extracts were printed by William Q. Judge in *The Path,* during the year 1890. The title used is our own.—EDITORS THEOSOPHY.

THE CAUSE OF SORROW*

WE are never free from pain, sorrow, and suffering in the world. Pleasures come and go very lightly, but always the sorrow and suffering of life itself abides with us. If we could see and understand the cause of the sorrow existing in the world in every direction—not only the sorrows of the ordinary life but those brought about by collective action, as wars are—we should cease to make that cause. But we have assumed that all these sorrows are due to external causes—to some higher being or beings, or to some outside laws of the universe; never to ourselves. And because we have never brought it home to ourselves that we are in any way connected with the causes of sorrow which come our way, we go on looking for something external to relieve us of those sorrows. Not all the religions that ever have existed on the face of the earth, not all the sciences that have so far achieved or may achieve will ever give us that knowledge, because the cause of sorrow does not lie outside; it lies within each one. Each one contains within himself the power to cause sorrow; he also has the power to cause its cessation.

The wisdom of the ages explains the cause of sorrow. It teaches that each being is spirit; that the power of spirit is illimitable, although we limit it because we assume that it is limited; that the changeless spirit in the heart of every being is behind every form, the cause and sustainer of all forms; that spirit is the force behind evolution, and also the force that rules and relates all beings of whatever grade; that every being is the result of an unfoldment from within outwards—of a *desire* for greater and greater expression, but we who have reached this stage of self-consciousness, unlike the lower kingdoms, now have the *power of choice* and can draw upon that illimitable source of our being and realize it while we live in a mortal and ever-changing body.

Desire, in a limited way, with regard to the personality, is the cause of all sin, sorrow, and suffering. Such desire is based on selfish thought; it is not what others desire; it heeds not any other than its own. It is the unfulfilled desires that hurt us. Yet do the fulfilled desires give us happiness? Never, for so soon as they are achieved, there begins a further desire for something more, something greater. With many conflicting desires, then, we live upon each other, we prey upon each other, we devour each other, we injure each other—in every way. There is no necessity for all this. It never was the original plan—the original nature of the development of man. There is never any need to desire. All our woes are self-inflicted; the very inherent power of spirit has put us into them and maintains us in them.

Yet, misery, sorrow and suffering have a mission. It is generally only the misery we bring upon ourselves that makes us stop doing wrong to look around and ask and see what is right. It

*From the stenographic report of a talk by Robert Crosbie. Here published for the first time—EDITORS.

is by our mistakes we learn to see the difference between right and wrong, and in seeing that difference is the whole story of progress. *We have to be able to tell the difference.* It is only through "the opposites"—the perception of them and the employment of them—that any being can grow at all. There has always to be duality in nature. All human beings are One in spirit, dual in expression. Always there is the actor and something to act upon. Always there are the two—Purusha, the spirit, and Prakriti, matter—not two separate things, but two *aspects* of one and the same thing. There is no perception possible unless we have that duality. We have to experience darkness first in order to see light, and so with the opposites of pleasure and pain. Without pain we could not understand pleasure; without pleasure we could not understand pain. What lies behind all advance in intelligence, from the lowest to the highest, is *perception* gained by that which acts from that which is acted upon.

Law rules everywhere in nature in accord with this basis of duality. We call it the law of periodicity, but it is simply a statement of Karma, or action and reaction. What we call the laws of the elements are in reality but perceptions of the actions and reactions of various grades of intelligences. What we call our seasons, and all the cycles of time or of individuals are covered by that law—reaction from action previously sent forth. The people who form a nation are people who were together in other times; their collective actions have brought them the same collective reactions. Every thought we have has its return of impression; every feeling we have has its return. All react upon us, coming back either impoverished or enriched. Thus, with the power to produce any kind of effect resident in us, we can understand the power of false, mistaken ideas. We can sustain these ideas interminably by the law of return of impression, and continually suffer reactions from them. The whole power of spirit used in a wrong direction, in ignorance of our own nature and the nature of beings in general, creates sorrow of every kind.

No one can stop us in our mistaken course as long as we foolishly entertain false ideas. Our evolution has been brought about by us under the laws of our own operation—action and reaction within ourselves—and in no other way. It is a mistake to think that good comes to us from outside quarters. It never does. Whatever good or whatever evil comes is the reaping of what we have sown, in every way and in every circumstance. There are no exceptions. We look for "justice". We are getting it, according to our own thought and action. For let us remember that the plane of action is thought itself, that is to say—ideas. Action is merely the sequence of the concretion of thought. So there is every necessity for us to clear out the rubbish which we hold as ideas. Our "minds", as a rule, are found to be made of a bundle of ideas that somebody has handed on to us. We accept the ideas of the race, of the people about us, of this "ism" or this "ology", and call it *our*

mind, when, in reality, we have no mind of our own at all. The mind is the power to receive and to reject. What we receive and what we reject depends upon ourselves—on our ignorance or on our wisdom. There is nothing outside we have to learn, but everything inside. The task we have at hand is to understand our own natures.

If any great number of human beings in this world should reach the understanding of their own natures, and so exercise their inherent spiritual powers for the benefit of their fellow-men, in no long time we should find the misery of the world most wonderfully abated. As was said of old, a little leaven leaveneth the whole lump. And one of our Teachers said, "Give me five hundred good, earnest, sincere, devoted men and women and I will move the world." So our success does not depend upon any form of physical evolution, nor upon any form of scientific advancement. These are but means and not ends in themselves, though, did we but know our own real powers, they could be carried to a pitch not yet dreamed of. We must and eventually will carry the civilization of the world to a higher stage than has ever before existed, but that will never be until men realize their own natures and act from that basis. We can go on indefinitely repeating the present thinking and acting, but so long as we do, just so long will there be sin and sorrow and suffering. Never will they cease, nor wars, nor diseases, pestilences, tornadoes, cyclones, nor earthquakes—for all these come from man's errors.

We shall never find a vicarious atonement. We must take the results of what we sow. Recognizing that we are responsible for our own conditions, we must do our best to adjust them. Readjustment can only come through assuming our own spiritual birthright, instead of assuming that we are these unfortunate bodies that are born, live for a while and die; through the fulfillment of our duties in every direction as the opportunities are offered us. For we cannot work out our salvation alone. We cannot live alone. We cannot progress alone. We cannot raise ourselves beyond the rest, but must help all the rest to whatever stage we occupy—going further and further ourselves that we may be the better able to help and teach the others. Jesus was what he was because he became so. Buddha was what he was because he became so. There was a time when they were sinning and erring mortals like ourselves. But they saw the true path and turned and followed it, as in all time to come must every being do.

Just so long as we think that we are physical beings and chase after this or that desire, just so long do we put off the day of readjustment and suffer from the causes we have set in motion. But when in place of false ideas, we begin to base our thought and action on correct ideas, the brain begins to be clarified and to be permeable to the immense knowledge of the inner man—a knowledge which it does not now record because of the wrong way in which we have trained it. The brain has to be made a good conductor for spiritual knowledge.

If true knowledge were ours, would we have desires? Would

we seek after this or that thing in physical life and expend our best energies upon them? No. Further, we would know that no matter what there was in the universe anywhere, nothing could stop the progress laid down for ourselves in a spiritual direction. We would also know that nothing can harm us; nothing can bewilder us. We would *trust* the law of our own spiritual nature, seeking only to do what good we could; seeking nothing for ourselves, but to do service in every possible way for every other being. Then we should be in accord with the nature of the whole, and the natures and forces of all beings would carry us along on the stream that brooks no obstacle whatever. Would we be sorrowful? Never; because we would be fulfilling the real purpose of spirit and soul in helping all other souls on the path so far as the opportunity lay before us. And in this course there is no need to strain and struggle; we have only to take those opportunities which our reactions bring us. The evil that comes to us—well, it is something for us to adjust, to balance. The good that comes to us—that too is the result of our own actions. So it is to take the good and enjoy it, and to meet the evil without fear or trembling or resistance of any kind in an attempt to avoid it.

The only sorrow of the great Teachers or Masters of Wisdom is to see men perpetually engulfing themselves in sin and sorrow and suffering, which They cannot prevent. One of Them was asked at one time, "Why is it with your great knowledge and power that you do not make men think as they should?" He said, "The human soul is not so constituted. It has to see and act for itself." For the action is from within outward, and the power goes with the action. No one can save us but ourselves.

WHAT MAKES A NATION'S RISING CYCLE?

Take China. That race is an offshoot of the Fourth Race, as are Finns, Hungarians, Malayans, Tibetans, and even the Esquimaux. The Egos will leave these embodiments after they reach a certain kind of intelligence and, hence, the race will die out. China has run to its peak, and is on its great rush downward. But there is always a rising cycle somewhere, when there is a falling one. China once had the Ancient Wisdom. A rising cycle means always the establishment of the ancient knowledge in place of false religions; in place of the false conceptions that have governed and influenced the earth. All the religions on the face of the earth—no matter what they are—even Buddhism, the purest of them all—are sectarian. So, we—Fifth Race men in our rising cycle to the sixth sub-race—must drop all *forms* of religion and take that which every human being needs—Knowledge. The rising tide of true Knowledge makes a nation's rising cycle.

—Robert Crosbie.

THE THEOSOPHICAL MOVEMENT*

CHAPTER XIX

WITH the death of H. P. Blavatsky the Theosophical Society and its Esoteric Section were confronted by a real crisis. Although she had never held any but a purely nominal official position during almost the entire life of the Society, she had none the less been not only the inspiring genius of its foundation but its guiding star.

In the three years that she resided at New York after the establishment of the Society she had attended but few of its meetings and had taken no active part even in those. Almost from the commencement of the Society it had manifested the same tangential tendencies that continually interfered with and disrupted the objects she had in view. This was due, not so much to its ostensibly democratic organization which might be assumed to have rendered its activities subject to the declared will of its Fellows, as to those very forces inherent in human nature which it was her prime purpose to ameliorate. Her objects were to afford (a) a philosophical basis in the teachings of Theosophy, the Wisdom-Religion of the Adepts; (b) from this basis to encourage the *comparative* study of modern and ancient religions and systems of thought in order to arrive at the fundamental ideas of God, of Nature and of Man which she declared are common to them all; (c) with these restored materials accepted and assimilated by her students, to proceed from the philosophical and ethical foundation thus acquired to that investigation of the inner and invisible structure of man and the universe which is the real *science* of Life—a science absolutely *sui generis,* because resting upon considerations unreckoned with by mankind and to be prosecuted by the evolution of faculties denied, ignored or misused by mankind. The essential requisites for the carrying out of these objects of hers were as free and as large an association of men as might be induced to regard each other's conflicting ideas with the utmost tolerance, and sufficiently open-minded in other respects as to be ready and willing to "accept truth wherever it might be found, and to defend it, even looking popular prejudice straight in the face." Hence the famous "three objects" of the Theosophical Society—objects that on their face were entirely concordant and current with her own.

In William Q. Judge she found her sole and only original disciple who intuitively grasped both her philosophy, her ethics and her purposes. Hence he at once became and remained her natural and trusted arm for the furtherance of her underlying aim—the natural instrument of the "Second Section" or truly occult bridge between *her* world—the Occult World—and the really earnest and sincere seeker into the Mysteries. In Colonel H. S. Olcott she found and utilized to the full of his capacities an equally necessary and invaluable instrument for her needs. His worldly *savoir faire,* his

*Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series—EDITORS.

wide acquaintance with all sorts and conditions of men, his established reputation, his versatility, his remarkable ability to handle men, to make friends, to make the best of difficult situations, his limitless energy, his courage, his very appetite for the marvelous and the incredible—all these made him the one man who could attract and hold together the mob of the credulous and the incredulous delvers into the "phenomena" of the physical and metaphysical universe. He became and remained from first to last, in no invidious sense, an ideal "press agent" for the Society.

But, as well remarked by the author of "The Creed of Buddha," some men have the defects of their qualities, while still others—the larger portion of mankind—have the qualities of their defects. H. P. Blavatsky was an adept in true *magic,* but no more than another could she work any "miracles." She had to deal with men, things and methods as she found them, not as she would like to have them. Her magic was the truly occult ability to turn seeming evils into powers for good—to utilize both the strength and the weaknesses of natures. The very qualities that made Mr. Judge her occult arm *par excellence* rendered him, no less than herself, powerless to the accomplishment of an equally essential and unavoidable requirement of her mission. On the other hand Col. Olcott, who filled as no other man in countless centuries had done, the gap between the worldly and the unworldly segments of the Movement, typified in his own character not only the good and admirable qualities of mankind at large, but also those very weaknesses of human nature which cycle after cycle have defeated the larger philanthropy of the Masters of Wisdom in their periodic efforts to promote the welfare of mankind as a whole.

That through the use made by her of the qualities of these two chief colleagues in particular and of many other co-workers in general, H. P. B. was able to draw together and to hold into any semblance of coherence, any degree of continuity of purpose, such diverse and heterogeneous elements as composed the Fellowship of the Theosophical Society, and to accomplish this upon a platform avowedly purely altruistic and educational, with teachings certain from the first to lash to fury every powerful interest in human affairs—here is a spiritual and metaphysical phenomenon of the first rank, one worthy of the deepest consideration by the student of the forces which govern human life.

All that went on during the seventeen years of her active connection with the Theosophical Movement, the Second Section and the Theosophical Society—what is it but a standing and as yet unlearned lesson, worthy of his best efforts to study and resolve by every one truly interested in "the investigation of the unexplained laws of nature and the psychical powers latent in man?"

During its life-time the Theosophical Society had a free and open platform. Theosophy, as a teaching, had no preference and no claim on the attention of its Fellows. That it was studied at all was due simply to its novelty, the possible light it might shed, par-

ticularly on the "third Object," and its continuous advocacy by H. P. B., Mr. Judge, and those who looked to them for inspiration and guidance. The Society attracted to its fellowship the Ishmaels of every tribe, the intellectual rebels and pariahs of every caste, the pioneers of every degree who were looking afield for some new terrain to explore. To H. P. B. and Mr. Judge it could have but one attraction—that of a possible channel on which to put afloat their philosophy; a possible vehicle for its practical exemplification, true Fraternity. As we have seen from the *First Preliminary Memorandum,* the Society had, by 1888, become a farce and a sham from their standpoint; its reformation to the line of the original impulse possible only through the Esoteric Section which they inaugurated despite the opposition and the fears of Olcott and others. The Esoteric Section was a body within a body, and avowedly neither democratic in government nor neutral in attitude, but, by the voluntary pledges of its members, entirely under the direction of H. P. B. Equally by the voluntary pledges of its members, it was devoted to the study and practice of the philosophy, ethics, and science of Theosophy, and the instructions of the probationary school of the Second Section, as delivered by H. P. B. From the very commencement of the Esoteric Section Mr. Judge was in entire charge of its conduct in America.

It will be remembered that the membership, the proceedings, the meetings and the instructions of the Esoteric Section were all under the seal of secrecy, every member making the most solemn pledge in that as in other respects. Neither Col. Olcott nor Mr. Sinnett, the two most prominent in the Society after H. P. B., were members of the Esoteric Section; Dr. Coues had been declined admission; Mabel Collins had been admitted and dismissed for flagrant violation of her pledges, as had Michael Angelo Lane. There were very few members of the E. S. in India and the Orient generally, few on the Continent of Europe, the larger membership being from the beginning in the United States and, next to that, in England. As no one was received who was not also a member in good standing of the T. S.; as the bulk of the financial and other support of the T. S. came from England and the United States, and nearly all the literature of Theosophy and most of the periodicals devoted to it were printed in the English language, the formation and rise of the Esoteric Section gave ample occasion for speculations, doubts and fears on the part of Col. Olcott, Mr. Sinnett and others who were prominent in the Society and well pleased with its conduct and progress on lines satisfactory to themselves. They saw in the Esoteric Section a standing menace, because it was a secret body pledged, not to the Society but to the Theosophical *Movement;* looking, not to the Organization and its Officers for direction, but to H. P. B. and Mr. Judge; concerned not at all with the "neutrality" of the Society on all matters of philosophy, religion and science, but pledged to study, promulgate and practice *Theosophy.*

Mrs. Annie Besant had become a convert to Theosophy early

in 1889, very shortly after the defection of Mabel Collins and Dr. Coues. She ceased her connection with Charles Bradlaugh and his atheistic and socialistic activities, joined the "household" of H. P. B., was admitted to the Esoteric Section, became President of the Blavatsky Lodge, was made by H. P. B. co-editor of "Lucifer," and within a few months her reputation, her ardor and her intellectual abilities made her the right hand of H. P. B. In the eyes of the world and of most members of the Society, she was the foremost light in the theosophical firmament after H. P. B., and destined after H. P. B.'s death to become the central luminary in the theosophical heavens. She had been the prime supporter of the movement among European and English Theosophists to use Alexandrian methods to cut the Gordian knot of Col. Olcott's incessant intermeddling with his Presidential ukases in the active conduct of the work in the West, which, as will be recalled, resulted in the taking over by H. P. B., at the almost unanimous request of the membership, of the Presidential powers and authority for the whole of Europe—an action which Col. Olcott accepted with what grace he could. Thus there resulted external harmony and a great acceleration of the growth of the Society both in England and America during the year preceding the passing of H. P. B. The internal jealousies and discontents were for the time being covered up.

Upon the death of H. P. B. the great flood of newspaper and periodical comment and discussion upon her and her life-work naturally attracted fresh attention to the Society, to its leading living exponents, to its history, influence and future. Many of these articles were really sober and serious studies of the significance of the Theosophical Movement; a great number treated Madame Blavatsky as one of the remarkable characters of history and her teachings and influence as epochal. Many others were merely characteristic exploitations, extravagant, sensational, calumnious, vituperative, malicious, jeering, or filled with gossip and inventions, as the interest of the writers or the publications might require. In any event, the passing of H. P. B., no less than her activities while living, showed the amazing influence she exercised upon the mind of the race. For many months after her death more space was given to her and what she represented than perhaps to any individual of the generation. Amongst Theosophists her death necessarily aroused great uncertainties and speculations as to what might befall the Society, its Esoteric Section, and the solidarity of its unwieldy and poorly amalgamated elements. Her presence being removed, her pervading influence no longer being directly exercised, her commanding voice no longer possible to be heard, what was going to be done by her lieutenants and by the rank and file of her followers?

At the time of her death Mr. Judge was in New York, Mrs. Besant in mid-ocean on her homeward voyage from her visit as H. P. B.'s messenger to the Convention of the American Section, Colonel Olcott in Australia, whither he had gone partly on business for the Society, and partly on account of his health, which was

greatly impaired. On receipt of the news of H. P. B.'s death Mr. Judge cabled to London that he would come on the first boat and to keep H. P. B.'s things intact till his arrival. Cables were also exchanged between Mr. Judge and Colonel Olcott, and the latter, who was on the point of departing for New Zealand, advised both London and New York that he would go at once to England. As will be remembered, a "British Section," modeled on the same democratic lines as the original "American Section," had been formed near the close of 1889. But after H. P. B. had assumed the Presidency of the European Societies and the European "unattached" Fellows, in the summer of 1890, she had planned to organize them, together with the Branches and Lodges in Great Britain, into a single autonomous Section, nominally and in aim an integral portion of the "Theosophical Society," recognizing and supporting Colonel Olcott as titular "President-Founder" of all the Societies the world over, but actually and practically entirely independent of any jurisdiction outside of or other than the democratic decisions of its own Branches and Fellows, in delegate Conventions assembled.

So soon as Mr. Judge reached London he called together as Vice President a "Consultative Emergency Council," consisting of the European Advisory Council, as named by H. P. B., and the members of the General Council of the British Section. A meeting was held on May 23 and it was resolved to summon a convention of the European and British Sections to meet at the London Headquarters on July 9, 1891. Also, as the representative of H. P. B. in the Esoteric Section, he called a conference of its Advisory Council which was held on May 27, 1891. There were present Mr. Judge, Mrs. Besant, Alice Leighton Cleather, Isabel Cooper-Oakley, Laura M. Cooper, H. A. W. Coryn, Archibald Keightley, William Kingsland, Emily Kislingsbury, G. R. S. Mead, W. R. Old, E. T. Sturdy, Constance Wachtmeister, W. Wynn Westcott, and Claude F. Wright. Aside from Mr. Judge all those named were then residents of England, were actively connected with the Society and its work, were all members of the E. S. formally admitted by H. P. B. under pledge during the preceding two and a half years, and all were "Councillors E. S. T."—an advisory body appointed by H. P. B. to assist her in the multitudinous affairs of the Esoteric Section, whose name had meantime—in 1889—been changed to that of the "Eastern School of Theosophy." A general discussion took place, participated in by all those present. The essential matters of the meeting (with one exception), and the decisions reached, were embodied in a circular letter dated the day of the meeting, and signed by all those in attendance, Mr. Judge signing "for the entire American Council E. S. T., and individually," and each of the others signing as "Councillor E. S. T." A copy of this circular, which was headed "Strictly private and confidential," was sent to each member of the E. S. T. Although signed by all, the actual wording of the circular was the work of Mrs. Besant,

with some changes and corrections suggested by Mr. Judge and concurred in by those present at the meeting. As a portion of the circular there was included an address to the members of the E. S. T., signed by Mrs. Besant and Mr. Judge.

That portion of the circular signed by all who attended the conference recites:

"The American Councillors were represented by Bro. William Q. Judge, with full power, and *Bro. Judge attended as the representative of H. P. B. under a general power as given below.*" This "general power" is the document by H. P. B. dated Dec. 14, 1888, given in full later on in the present chapter.

Additional decisions reached by the full Council at the meeting are set forth in these extracts:

> "In virtue of our appointment by H. P. B., we declare:
>
> "That in full accord with the known wishes of H. P. B., the visible Head of the School, *we primarily record and declare that the work of the School ought and shall be continued and carried on along the lines laid down by her, and with the matter left in writing or dictated by her before her departure . . . .*
>
> "That her words to Bro. Judge in a recent letter were read stating that this Section (now School) is the 'throbbing heart of the Theosophical Society.'
>
> "That it was resolved and recorded that the highest officials in the School *for the present* are Annie Besant and William Q. Judge . . . .
>
> "That having read the address drawn up by Annie Besant and William Q. Judge, we put on record our full accord with it.
>
> *"That this Council records its decision that its appointment was solely for the purpose of assisting H. P. B. in a consultative way,* and that as she had full power and authority to relieve us from duty at any time, our office and that of each of us ends with the above resolution passed in order as far as possible in our power *to place the future conduct of the School on the basis directed and intended by her;* therefore we collectively and individually declare that our office as Councillors ceases at this date, and that from henceforth with Annie Besant and William Q. Judge rest the full charge and management of this School."

The address to the members of the E. S. T., signed by Mr. Judge and Mrs. Besant, and incorporated in the circular, was in fact partly written by each, though signed by both. Their joint and several remarks are characteristic in more ways than one. In that portion actually written by Mrs. Besant she says:

> " . . . . it is our duty, as the two selected by H. P. B. as her agents and representatives after her departure, to specially speak to each one of you respecting the duty laid on the School by her retirement from the visible control of its affairs. The future of this body depends on the way in which this test of steadfastness and loyalty is endured by the members collectively

and individually. . . . . it will ill become her pupils if they desert the great Cause to which her life was given, and invite the terrible Karma that must fall on those who break the solemn pledge that each of us has made. The School is the heart of the Society: if the heart ceases to throb, the Society must die, as a living power, and slowly decay while passing into a mere sect. . . . It is not that the Masters *will* not help the School if we are supine; it is that they *cannot,* for they are bound by law, not by law of man's creation but by the immutable Law of nature which always works through agents appropriate to the end in view."

This is followed without a break by that portion of the address which was written by Mr. Judge:

"Consider the position of the School: we are no longer a band of students taught by a visible Teacher; we are a band of students mutually interdependent, forced to rely on each other for our usefulness and our progress, until our very brotherliness in mutual help shall draw a visible Teacher back among us. H. P. B. remains one of our Heads though H. P. Blavatsky is 'dead,' and the Heads of the School have not withdrawn Their guidance in withdrawing the presence chosen to represent Them for a time on which we have rejoiced to lean.

"Especially important is it that at the present juncture we should bear in mind the words of H. P. B., written at the conclusion of the *Key to Theosophy.* In laying stress on the knowledge and wisdom that will be required by those on whom it falls to carry on the work of the Society after her departure, she explains that those qualities only can save the Theosophical Society from ending in failure. All previous attempts have thus failed (in accomplishing their mission in full) because they have degenerated into sects, and we have her word for it that unless we be freed from bias, 'or at least taught to recognize it instantly and so avoid being led away by it, the result can only be that the Society will drift off to some sandbank of thought or another, and there remain a stranded carcase to moulder and decay.' . . . .

"There, then, is our next pressing work, our most mighty responsibility. For if we of this School, Brothers and Sisters, cannot accomplish this task, the Theosophical Society is doomed. Not in vain will come to you these tones of her living voice, speaking across 'the change that men call death,' for we know that she lives and is watching with grave, strong interest how they acquit themselves whose pledge can in no wise be altered by her departure into the invisible. That pledge was not given to the personality, it was given to Masters' Lodge and given also to the Higher Self invoked to witness it. It can therefore never be recalled, however much it may be denied.

"We who write to you claim over you no authority save such as she delegated to us. We are your fellow students,

chosen by her—the Messenger of the Masters of Wisdom—as Their channels to the measure of our ability, during this period of darkness. . . . .

"We believe in H. P. B. and in the Masters, and it is enough for us that they say, 'Go and carry on our work along the lines on which you have been instructed. . . . .'

"For the use of all of us, there are written teachings left by H. P. B. in our hands that will give food for study and thought for many a year to come, and though the main duty of the Esotericist is service to others, and not personal advancement in knowledge, it is characteristic of her thought for us that behind her she left intellectual and spiritual food for the earnest student, as well as the charge to complete her unfinished work."

The circular as signed by all the Councillors recorded that H. P. B.'s "last words in reference to the School and its work were: 'KEEP THE LINK UNBROKEN! DO NOT LET MY LAST INCARNATION BE A FAILURE'." The reference by Mr. Judge, in the joint address of Mrs. Besant and himself, to the "Key to Theosophy" was to the concluding section entitled "The Future of the Theosophical Society," and to be found at page 304 of the original edition of that work.

We have been thus full in the consideration of the meeting of the Councillors, English and American, of the Esoteric Section, held at 19 Avenue Road, London, on May 27, 1891, immediately following H. P. B.'s death, for the reason that, in our opinion, its importance cannot be overestimated by the Theosophical student who is trying to relate the present to the past, in order to find the causal nodus from which has arisen all the tangled web of subsequent theosophical confusions. The particular matter not covered in the circular will be discussed in its appropriate connection. Meantime, to complete the record of undisputed facts immediately connected with all the foregoing, it is necessary to refer to certain other incidents whose significance was missed at the time and since by theosophical students.

In the opening editorial of the fifth volume of Mr. Judge's magazine, the *Path*—April, 1890, he writes under the title, "THE PATH'S FIFTH YEAR," and discourses on the occult significance of the number Five, and concludes with a prophecy:

"Let us press forward with new energy in the work of the next four years, *for when the second fifth* [April, 1895] *is reached an important era for theosophists and the world will be at hand, when the result of again being weighed in the balance of events will be more serious than it is now.*"

This was written at the time of the culmination of the Coues' battle against H. P. B., himself, and their work; written at the time of the battle in Europe over Col. Olcott's "official" intermeddling in the second Paris Branch disturbances; written at the time of Bertram Keightley's visit to America, where, because of his supposed intimate connection with H. P. B.'s esoteric work, his own personal

speculative utterances in E. S. meetings were taken by many members to be expressions of H. P. B.'s "inner" teachings and accepted as "authoritative." Great confusion thus was created by Mr. Knightley's pose as H. P. B.'s "representative" to the American members of the E. S.

It was at this same period that H. P. B. addressed to all members of the E. S. the *Second Preliminary Memorandum,* followed a few months later by her circular notice to the members of the E. S. covering the Keightley incident. Taking the latter first, her circular dated "London, August 9, 1890," reads as follows, with a single omission, the omission itself reciting the particular "heresy" most dangerous:

"STRICTLY PRIVATE AND CONFIDENTIAL"
"E. S. T. S."
"Notice from H. P. B."

"Having learned since the return of Mr. Bertram Keightley from the U. S. that several members of the Section have misconstrued what was said to them by him on his own account in regard to the . . . . and have supposed that because he came from me his remarks were to be taken as instructions from me, I have to say:

"1. I have neither written, issued, nor sent through Bertram Keightley any orders or instructions whatever respecting the above matter.

"2. What has been repeated to me, viz: 'That the . . . is to be formed (or to that effect) by . . .,' and so forth, has never been stated by me to any one, is incorrect, unphilosophical, and if such has been attempted, is to be stopped at once.

"3. The only 'orders' in Instructions which I issue in the U. S. are through Mr. William Q. Judge, or those which I myself sign my name to with my physical hand.

"4. Any report or statement by any one of orders or instructions alleged to be by me in any other form than as stated in the foregoing paragraph are and shall be false; and any member acting on any other sort of order and without first sending the same to Mr. William Q. Judge, will be expelled from the Section.

"5. I desire above all that the members of this Section shall exercise as much common-sense as they are capable of and that they shall avoid all dealings with astral messages, reports, spooks and the like until they shall have attained the requisite knowledge and ability.

"Mr. William Q. Judge will notify all members in the U. S. of the above. "H. P. B."

The Second Preliminary Memorandum, sent, as stated, in the summer of 1890 to all E. S. members under the same seal of privacy and their pledges, discusses the turmoil in the School, the supposed "mistakes" of H. P. B., which many of her students then as now

fancied were the cause of the almost constant uproars and outbreaks in the Society and the Esoteric Section, discloses the plain facts in regard to Coues, Mabel Collins and Michael Angelo Lane, and speaks frankly and most seriously of the real cause of the troubles in the Society and the School—the disregard by the students themselves of the ethical basis of the work, disloyalty to the Objects of the Society, to the prime purposes of the School, to each other as Brothers, to Col. Olcott as President, to herself as Master's Agent, to Mr. Judge in particular. Of Mr. Judge she says:

"And now again it is not myself who is concerned, but I speak of other 'helpers.' In the worst case, *I can always take care of myself personally,* and really need no one's defense, though I shall always feel thankful to those who have offered it. But I mean by 'helpers' such as William Q. Judge; and I now call upon all those who will remain true to their pledges to do their duty by both, *when the time comes,* and especially by their American brother. . . . .

"Ingratitude *is a crime in Occultism,* and I shall illustrate the point by citing the case of William Q. Judge. He is one of the three founders of the Theosophical Society, the only three who have remained true as rock to the Cause. While others have all turned deserters or enemies, he has ever remained faithful to his original pledge. . . . He is the Resuscitator of Theosophy in the United States, and is working to the best of his means and ability, and at a great sacrifice, for the spread of the movement. . . . .

"Brother Judge refuses to defend himself . . . . No man who knows himself innocent ever will. But is that a reason why *we* should let him go undefended? It is our bounden duty to support him, in every way, with our sympathy and influence energetically, not in a half-hearted, timid way. . . . . Put yourselves in the victim's place, and then act as you think your Brothers should act toward you under similar circumstances. Let us protest, I say, all of us; protest by word and deed. Let every one who can hold the pen expose every lie said about our friend and Brother, in every case we know it to be a lie."

In the Fall of 1889, during the full fury of the Coues-Collins-Lane treason in the Society and the School, and when many members of the Society and the E. S. were either shaken in their confidence or lukewarm in defense of Mr. Judge, H. P. B. wrote the following warning to all such in the School:

"London, Oct. 23, 1889.

". . . . The Esoteric Section and its life in the U. S. A. depend upon W. Q. J. remaining its agent and what he is now. The day W. Q. J. resigns, H. P. B. will be virtually dead for the Americans. W. Q. J. is the *Antaskarana* (the 'Link') between the two *Manas* (*es*), the American thought and the Indian—or rather the trans-Himalayan esoteric knowledge. *Dixi.*

"H. P. B. ·."

The foregoing and other letters and statements by H. P. B., both to the members of the Esoteric Section, to individuals, and to the public Society, were all either already known to the various Councillors at the meeting of May 27, 1891, or the originals were read to them by Mrs. Besant and afterwards passed around among those present at the meeting. In particular they were shown the authoritative formal statement of H. P. B., made at the time of the transmission of the *First Preliminary Memorandum* to the E. S., and drawn up by her at its inauguration, and at the time of the meeting of the three Founders in London at the conclusion and adjustment of Col. Olcott's bitter and prolonged opposition to the formation of the Section. That statement by H. P. B., as given in the circular sent out on the date of the meeting of the Council, reads as follows:

> "As Head of the Esoteric Section of the Theosophical Society, I hereby declare that William Q. Judge, of New York, U. S., in virtue of his character as a chela of thirteen years' standing, and of the trust and confidence reposed in him, is my only representative for said Section in America, and he is the sole channel through whom will be sent and received all communications between the members of said Section and myself, and to him full faith, confidence and credit in that regard are to be given. .·. Done at London this fourteenth day of December, 1888, and in the fourteenth year of the Theosophical Society.
>
> [SEAL.] H. P. BLAVATSKY. .·."

It was on the strength of these various facts that the circular of May 27, 1891, unanimously signed by the Councillors, recited that Mr. Judge attended the meeting as *the representative of* H. P. B. Mrs. Besant's place in the School was affirmed in the same way on the strength of a letter written by H. P. B. to Mr. Judge, dated March 27, 1891, which was read by each of the Councillors in turn, and on the strength of an Order of H. P. B.'s dated April 1, 1891, which is printed in the circular as follows:

> "E. S.—ORDER."
>
> "I hereby appoint, in the name of the MASTER, Annie Besant Chief Secretary of the Inner Group of the Esoteric Section and Recorder of the Teachings. "H. P. B. .·."

Thus was the crisis in the School occasioned by the death of H. P. B. met and resolved by the determination that its conduct should henceforth be "on the lines laid down by her, and with the matter left in writing or dictated by her before her departure," and by the decision to leave its future "charge and management" with Mrs. Besant and Mr. Judge.

How the exoteric difficulties were met in the Society at large and what the position taken by leading officials and members of the Society with regard to H. P. B. and to the future of the Society may fittingly treated in another Chapter.

(To be Continued)

THEOSOPHY*

[A LETTER FROM A FRIEND]

DEAR BROTHER:

"It rejoices us all here more than I can tell you, to know that you have made such a start in America with Theosophy. We have had so many things to pull us back, that it has been quite as much as we could manage to keep our heads above water, and this not so much from the action of our enemies as from the apathy of our friends. It is strange to me to see how little faith there is in the power of truth, even among those who ought to realize this most strongly. Why should we fear and fold our hands when men speak evil of us or of the cause, why should we imagine that any attack on individual members can effect the position we take as a group or that theosophy can be endangered thereby? How few understand what theosophy is; they look upon it as solely an intellectual movement that can be damned by the folly of its adherents; they little dream of the strength that underlies the apparently inconsistent workings of this manifestation of truth which we call the Theosophical Society. And there is one thing which I believe establishes more than any other, the fact that the Society as a whole has true vitality within it, and that is the visible action of Karma in its developments.

"See how the mistaken value given to phenomena in the early history of the Society, brought immediately its Karmic development in the troubles then, and whenever any undue importance has been given either to individualities or any particular line of practice, it is always on that particular point that the next attack comes. So that while fully realizing that as an organization, the T. S. is defective in some things, I yet believe that there is a power within it that will purge it from its defects and carry it on in spite of the attacks of its enemies and what is worse still, the follies of its friends. What I do feel more and more is the necessity that we should remember and constantly keep before us what it is we are working for and not think we accomplish our end when we number our converts in the world of fashion, and gather around us men and women who vainly hope for psychic powers and the arts of fortune telling and reading the future. I do not fear black magic in our midst, but I do feel very strongly that there are many who will sink to the level of mere wonder-seekers and that they will become the prey of elemental influences.

"What can be done to make men realize, as you say, a sense of universal brotherhood and the true meaning of Theosophy. Well, let us join you in America and the few here who do realize that psychism is not spirituality, and let us try to stir the hearts of men with the living truths of Theosophy.

"I am most anxious, and have been for a long time, that we should address ourselves to another stratum of society than that (the intellectual and the fashionable) which we have sought. It is

*This letter and Editor's Note were first printed by Wm. Q. Judge in *The Path*, May, 1886.

not that I would depreciate intellect; if I err in that matter it is in putting too much stress on intellectual development. But I am beginning to realize that the lower intellect can only deal with psysical facts and that it can never develop ideas; these can only be apprehended by the higher intellectual faculties, and the ethical and emotional nature of man has also its higher and lower aspects.

"I wish very much that we had a literature calculated to appeal to the general masses, and I think that we should resolutely turn our attention to this object. I think the little book that Dr. Buck has just published very useful and I should be glad to see many more such little works treating of the various points of doctrine such as Reincarnation, Karma, &c. It is also encouraging to see such efforts as that contained in the small book lately out—*What is Theosophy?* Doubtless, in connection with that, for it seems to have been written for the author's children, you will call to mind what was written by one of the adepts, not so long ago: 'there is a great likelihood that the sons of theosophists will become theosophists,' and will quite agree with me in the idea that we need a literature, not solely for highly intellectual persons, but of a more simple character, which attempts to appeal to ordinary commonsense minds, who are really fainting for such mental and moral assistance, which is not reached by the more pretentious works. Indeed, we all need this. It is fortunate that we have been able to live through the tide of mere psychism and bare intellectuality which threatened nearly to swamp us. And you know to whom we owe our escape, and now, that there are ten or twelve members left who are prepared to work on independently of perturbation, I think it a clear gain. What does it matter to us whether H. P. Blavatsky has or has not fulfilled all of her duties, or whether investigation has cast doubt into the minds of some. In so far as she has done her duty, her work will remain, and if perchance she has come to the end of her capabilities—which I do not admit—it is for us to carry on what she has thus far done.

"In America I hope you will not fall into running after wonders and psychic gifts to the detriment of true philosophical and moral progress.

"Believe me to be, fraternally yours,

A."

NOTE.—The whole of this letter should be carefully studied, and in particular the point that Karma brings its attacks just on the point or persons where or by whom stress has been laid on phenomena. It may be accepted as almost axiomatic by our members that if any group or single person has paid too undue attention to phenomena, to astralism, psychism, or whatever it is called, there will develop the next trouble or attack upon the Society. It has been authoritatively stated by one of the great Beings who are behind this movement, that *it must prosper by moral worth and philosophy, and not by phenomena.* Let us well beware then. Phenomena, powers—or *siddhis* as the Hindu say—are only incidental.

Our real object is to spread Universal Brotherhood, in which task we necessarily explain phenomena, but the Society is not a *Hall for Occultism,* and that has also been asserted by an adept in India in reply to letters written him by certain well-known Englishmen who desired to establish a Branch then which should control all literature and phenomena. There are no secrets to be given out to any select persons, for no one receives a secret inaccessible to the rest, *until he has acquired the right to it,* and the proper sense to know when and to whom it is to be given out.—[Ed.]

THE KARMA OF ISRAEL

"IF, over the gateway of Century I. of our era, fatally glowed the ominous words 'the Karma of Israel' over the portals of our own, the future seer may discern other words, that will point to the Karma for cunningly made-up History, for events purposely perverted, and for great characters slandered by posterity, mangled out of recognition, between the two cars of Jagannâtha—Bigotry and Materialism—one accepting too much, the other denying all. Wise is he who holds to the golden mid-point, who believes in the eternal justice of things."

Are we not all sons and daughters of "the Karma of Israel" when we closely consider what are the difficulties with which we battle?

Ingrained in the race-mind are the ideas of heaven and hell, reward and punishment, God and devil—the one who can save, the other who may ruin. As the true and devoted student takes up diligently the study of Theosophy, unless he discerns well, the black shadows of the cloak of religion will o'erspread him and he will silently remold his ideas on that old and more deeply hidden basis—bedecked in a new garment of names and terms.

Does the sincere student as he goes on find himself wishing to "get" into a more favorable environment, physical or metaphysical; to evade or avoid the present conditions or circumstances in which he now finds himself and in which alone he can learn those lessons that shall enable him to travel further?—The Heaven-idea.

Does despair or despondency or the thought of "failure" or loss, terrify him and stay his effort—when he should know that so long as he *wills* to continue there can be no "failure"?—The hell-idea.

Is he inclined to depend upon others for his "learning" and progress, thinking that some other or others may push or pull him one step along the Path?—The vicarious-atonement idea.

Does he imagine some other or others capable of depriving him in the least degree of that which is his, or of preventing him re-

ceiving his just dues?—The reward-and-punishment-idea of a personal God.

Thus is it not true that when even the sincere student of the Eternal Verities places his ideas under the limelight of impartial scrutiny he may discern—perhaps to his surprise—that his battles are yet with the shadows of this cloak of religion of his forefathers? Under the guise of true ideas these monstrous incongruities of thought—shapen by priest-hood and craft—live within us and subtly mold the inner current of our lives. "Beware lest too soon you think yourself apart from the mass."

The mission of the true Theosophic student is to raise up the Buddhi and the Manas of the race. How can he do this except by clarifying and purifying his own mental perceptions and conceptions; thus growing naturally into those unassailable convictions that come from proving each step by taking it in his habitual daily living?

The Foundational Idea of Theosophy is that Man *is* the Self; THAT THOU ART. If this attitude is to be taken, this position held, it can only be done by becoming aware and ever more truly aware, of what is going on within the sphere of our own activity—within and without. To assume the position of the Spectator, the Perceiver—that "Awareness of the Soul" itself—is to become constantly more consciously alert as to *our* motives, *our* intentions, *our* thoughts and actions, until at last the scrutiny is unvarying and continuous. Let us take the attitude lest, even while thinking ourselves benefactors of mankind, we pervert and demean that true and sacred LINE LAID DOWN by Those who live but to benefit mankind.

SECRET DOCTRINE EXTRACT*

The idea that things can cease to exist and still BE, is a fundamental one in Eastern psychology. Under this apparent contradiction in terms, there rests a fact of Nature to realise which in the mind, rather than to argue about words, is the important thing. A familiar instance of a similar paradox is afforded by chemical combination. The question whether Hydrogen and Oxygen cease to exist, when they combine to form water, is still a moot one, some arguing that since they are found again when the water is decomposed they must be there all the while; others contending that as they actually turn into something totally different they must cease to exist as themselves for the time being; but neither side is able to form the faintest conception of the real condition of a thing, which has become something else and yet has not ceased to be itself.

*From the Original Edition, Vol. I, p. 40; see Third Edition, Vol. I, p. p. 84-85.

THE RELATION OF COLOUR TO THE INTERLACED TRIANGLES, OR THE PENTACLE*

COLOUR registers grades of vibration. Vibration registers grades of life. Life, esoterically considered, is ascent towards its source—the great First Cause, the celestial sun which lights universal creation.

If a ray of white light is passed through a triangular piece of glass, called a prism, it becomes separated into the seven colours known as the "solar spectrum." Careful scientific analysis has proven that these colours are produced by different rates of vibration.

It has shown that the slowest vibrations are red, the quickest violet. The red ray of the spectrum gives 477 millions of millions (or billions) of vibrations in a second, the orange 506, the yellow 535, the green 577, the blue 622, indigo 658, and violet 699.

Thus there is a regular ascent in the colour-scale from red to violet, and the trans-violet rays go on octaves higher, becoming invisible to the physical eye as their rates of vibration increase.

It has also been discovered that these seven prismatic rays of the solar spectrum correspond to the seven notes on the musical scale, the ray of slowest vibration, red, being a correlate of the base note of the musical gamut, and the violet ray answering to the highest musical note.

When the vibrations exceed a certain limit, the tympanum of the ear has not time to recoil before a succeeding impulse arrives, and it remains motionless. Darkness and silence are, therefore, equivalents for the cessation of vibrations on the retina of the eye and tympanum of the ear, respectively. Incidentally it may be stated that cold is also considered to be the cession of vibrations through the nerves of feeling.

Colour, therefore, is to light what pitch is to sound—both depend on length of vibrations.

The thought will immediately suggest itself in this connection that if colour and music are thus correlated, the perfect clairvoyant might *see* a concert as well as hear it. This is true, and there are instances on record of such transcendent views. In one case of this kind, it was not alone a poetical play of colour springing into life under the touch of a German professor's hands, but a host of airy sprites clothed in the various rays which called them forth.

Isis declares that "sounds and colours are spiritual numerals; and as the seven prismatic rays proceed from one spot in Heaven, so the seven powers of Nature, each of them a number, are the seven radiations of the unity, the central spiritual sun."[1]

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*This article was first printed by H. P. Blavatsky in *Lucifer* for February, 1888. The article itself was originally a paper read before the Chicago Branch of the Theosophical Society by its Secretary, M. L. Brainard.—EDITORS THEOSOPHY.

[1] "ISIS UNVEILED," Vol. I., p. 514.

It is easy to follow along the lines of these suggestions, and trace the origin of chanting the seven vowels to one of their gods, among the Egyptians, as a hymn of praise at sunrise. In the so-called mythical Golden Age this must have been the mode of putting themselves *en rapport* or *in tune* with the Cosmic powers, and ensuring harmony while the vibrations were synchronous.

The third necessary correlation to be considered in this analysis is that of form. Scientific research has proven that not only are music and colour due to rates of vibration, but form also marshals itself into objective being in obedience to the same mysterious law. This is demonstrated by the familiar experiment of placing some dry sand on a square of glass, and drawing a violin bow across the edge. Under the influence of this intonation, the sand assumes star shapes of perfect proportion; if other material is placed on the square of glass at the same time, other shapes are assumed, varying in proportion to the power resident in the atoms to *respond* to the vibrations communicated.

It is noticeable, however, that the vibration makes the spaces, and the sand falls into the *rest* places.

We have now discovered a triangular key—light, music, form—which will disclose to us the exact relations which colour sustains to the interlaced triangles, the six-rayed star, universal symbol of creative force acting upon matter.** This triangular key is simply three modes of one being, three differential expressions of one force—vibration.

That which causes the vibration we can only represent by the ineffable Name, behind which burns the quenchless glory of En Soph, the Boundless.

Thus, in our symbology we start from the centre of a circle, which should be represented by white light.

The seven rays issuing therefrom, must first pass through the interior and invisible triangle of Akasa, the prism A. U. M., before they can flow outward, and by their action upon chaos, wheel the myriad forms of physical life into consonance with their rates of vibration. In this manner is the visible formulated from the invisible. By such subtle music is born the gorgeous flora of our tropics, drinking its wealth of colour from the yellow and warm rays of the sunlight; and in accord with the same harmony is produced the subdued vegetation of colder climes. The blue and violet beams carry the quick pulses of the parent flame deep within the earth, and by-and-bye she gives back that which she has received, transformed into a thousand brilliant hues woven in the magic loom of Love, presided over by the solar spectrum. Or, as Egyptian myth phrases it, Osiris (the sun) weds Isis (the earth), and the child,

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**Hence in Kabalistic symbolism the *pentacle*, or the six-pointed star, is the sign of the *manifested* "Logos," or the "Heavenly man," the Tetragrammaton "The four-lettered Adni (*Adonai*, "the Lord"), is the *Eheieh* (the symbol of *life* or existence), is the Lord of the six limbs (6 Sephiroth) and his Bride (*Malkuth*, or physical nature, also Earth) in his seventh limb." (Ch *Book of Numbers* viii, 3-4.)—ED. *Lucifer*.

Horus-Apollo, glorifies all things as the product of this divine union.

The culmination of light resides in the yellow ray, and hence to that colour is given the east point in our symbolised center of radiation.* The others follow in the order of the solar spectrum.

But it is noticeable in this connection, that *in* that order, the coarsest and warmest of the visible rays—red—is placed next to the coldest and most refined ray, the violet. Here we have the analogy of contraries. The ray of lowest refrangibility and the ray of highest refrangibility become next-door neighbours in the divergent circle of necessity. What is the result? It is not hard to discover, when we know that the cooling colours are essential to the balanced action of the thermal rays. "A small amount of blue when combined with other rays will even increase the heat, because it kindles into activity its opposite warm principle, red, through chemical affinity."

Having determined the law which should govern the symbology of colours at the center of our circle, we come next to the interlaced triangles.

The truly Theosophical Pentacle should be made by the interlacing of a white triangle with a black triangle—the white representing pure spirit, the black, gross matter. This is the true symbology, for the reason that white reflects all colours, and black absorbs all colours. It is the face of the White Ancient looking into the face of the Black Ancient.

Absolute blackness appears to give back nothing; nor does it ever, save through processes of slow evolution, wrought by continued vibration upon its molecules from the Divine Centre of Light.

Continuous vibration polarizes these particles, so that at last rising from the lowest grade of refrangibility to the highest, into the invisible octaves of being, our planetary chain in its culmination will reach a point where every atom will give an answering thrill of resonance to the throbbing of the heart of the Universe—the Central Spiritual Sun.

As every substance in Nature has its colour, so the human family publish their grades of advancement to the clairvoyant eye by their astral colours; and seekers after the true Light may know what "ray" they are in, by a comparison of their own auras with the colours of the overshadowing soul.

The middle rays of the solar spectrum—blue, green and yellow—give a very powerful triangle, a wonderful *working* triangle of forces; for green is Hermetic silver, yellow is Hermetic gold, and blue is a despatch-messenger from the "Lord of the Worlds," Jupiter.

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*It is the secret of the great reverence shown in the East for this colour. It is the colour of the *Yogi* dress in India, and of the *Gelupka* sect ("Yellow caps") in Thibet. It symbolizes *pure blood* and sunlight, and is called "the stream of life." Red, as its opposite, is the colour of the *Dugpas*, and black magicians.—Ed. *Lucifer*.

The blue and the yellow of this group, on account of their position—the third and the fifth reckoned both ways—have been chosen as the colours of our incense-holders, alternating on the points of the Pentacle. As odours are also correlated with colours, and as sandal-wood is the perfume which belongs to the sun, we use that incense to intensify the vibrations from the radiating points, in order to increase the volume of accord which will reach other centres at a distance; for the akasa is more sensitive than an Eolian harp—it registers the very aroma of our thoughts. It was, therefore, no exaggeration of the poet when he said:

"Guard well thy thought:
Our thoughts are *heard* in Heaven."

But if colours and sounds are spiritual numerals, then the seven symbolical points of the Pentacle represent numbers of the greatest importance in world-building, and in soul-building also. For we must all build our own souls. And the symbology of the interlacing of the triangle of spirit with the triangle of matter, finds its correspondence in man, the little world, who, though a spiritual ego, yet dwells in a physical house, and whose business it is to merge himself completely into the region of the white triangle.

When Man has raised his vibrations into perfect harmony with the universal sun, he has then unbound himself from the wheel of re-birth—the Zodiac—and is ready to enter Nirvana.

The word "heaven" in Hebrew signifies the abode of the sun. When, therefore, the Nazarene said "The Kingdom of Heaven is within you," he virtually declared that all the seven cosmic powers are resident within us.

Esoteric science recognises man as a septenary, working in conjunction with other orders of numerals which register divine vibrations.

All nature listens to that universal song, and the music of the spheres is no fable. The swarming zöospores in the protoplasm of plants hear it, and thrilled by that enchantment, fall into invisible rhythm, bringing up by quick marches into the region of Day the tiny dwellers in stem and leaf. How do we know that the mystery of the six-sided cell of the honey-bee may not find its solution here? Perhaps the bee is susceptible only to vibrations which fall into these lines, and faithfully obeys the master-musician in the construction of its hexagonal house. The great law of cosmic and microcosmic correspondence was revealed ages ago to the Sages who *listened*, and listening, *heard* the wondrous revelations breathed forth from the harp of Akasa. Sighing winds from other worlds passed over the delicate strings, and as they passed, uttered in soundless tones the profound mystery of near and remote planets. These Sages dwelt in that White Palace—the Lotus of the Heart—the sun-palace indeed. From centre to circumference their vast circle of vision was permeated by the reflected *All*, and from the

White Palace they ascended the sacred mountain Meru, where dwelleth wisdom and love.

The key which opens the White Palace is held by the seven mystic children of the Royal Arch of the Rainbow, guarding the seven gates of the Sun, every gate of which answers to a musical note, and every note of which enfolds three tones.

Hence, if we understand the analogies of colour, we may open the six doors of Nature, and also the seventh, to Nirvana.

M. L. BRAINARD.

PLANES AND STATES OF CONSCIOUSNESS*

F. G. B.—"How am I to reconcile these two statements?—(a) The Seven planes of Cosmic Consciousness correspond to the Seven States of consciousness in man. (S. D. I. p. 199, O. Ed.; I, p. 221, 3rd Ed.); (b) The Seven States of consciousness in man pertain to quite another question (than the planes of Cosmic Consciousness). (S. D. I., p. 200, O. Ed.; I, p. 221, foot-note, 3rd Ed.)"

W. Q. J.—Quotation *(b)* does not conflict with *(a)*, as attempted to be shown in the question. On p. 199 the seven planes are said to correspond to the seven states of consciousness in man; the third note on p. 200 says that the reference in the diagram to the fourth plane and above includes—or refers to—the four lower planes of *cosmic* consciousness—which is a totally different thing from human consciousness—and that the three higher planes of *cosmic* consciousness are inaccessible to present human intellect; and that the seven states of *human* consciousness pertain to another question. Quite so, and quite plain. The querent left out the word "human" in quotation *(b)* thus making "a totally different question" of the matter, for there is a great difference between saying "human consciousness" and "consciousness in man." The entire seven planes of cosmic consciousness must correspond with, and may yet not be the same as, the seven states of our present human consciousness for there is a radical dissimilarity between a *plane* and a *state*, for you may be in a certain state of consciousness and yet function on a plane quite different; as when the drunken man has all his consciousness in a *Kâmic* state and functions with it on the earthly plane. Further, the seven states of human consciousness may perfectly well be our possession and not be developed for the race beyond the first four states of cosmic consciousness, its sevenfold character being potential with its own upper four divisions based on those of the cosmic. The confusion lies in the words *plane* and *state*.

*This answer by Mr. Judge to the question asked was first printed in *The Vahan* of May, 1892. The title used is our own.—EDITORS THEOSOPHY.

ON THE LOOKOUT

MIRACULOUS HEALING—

Faith healing is as old as human hope and frailty. Just recently Los Angeles was sur-excited over "Brother Isaiah," and from five to ten thousand persons daily attended his meetings. Hundreds of wonderful "cures" are reported and the lame, the halt and the blind from every direction drag themselves to his meetings hoping to be relieved of their physical burdens. From published reports in the papers it does not appear that "Brother Isaiah" is seeking either money, fame or glory. He is an old man, most of whose life has been spent in manual labor. Some five years ago, in the South, he became aware of the "healing power" and has been using it without money and without price. His belief is that the power comes from "God" and so prays and reads his bible with equal diligence and fervor. The Churches look on "Brother Isaiah" askant; the civil authorities seem to be trying to find which way the wind of popular favor blows, but some of the officials call "Brother Isaiah" harsh names and want to prosecute him. Why should not "cures" be effected by faith, no matter what in or whom? It is no new tale; but the "cured" relapse; in any event they get other diseases and go the way of all flesh. What has been really gained? Only more deeply engraved erroneous ideas as to God, Nature and Man. The *causes* of the diseases and other miseries of mankind are not understood, not inquired into. Once "healed"—granting that the healing actually takes place—what or who is to prevent the recipient of the miracle falling into the same or worse ills? Common-sense which says that an ounce of *prevention* is worth a pound of "cure" would tell healer and sufferers alike that "God" would better spend His time preventing disease than "curing it." If "God" cannot keep us from getting sick why think that He can make us whole? If He cannot restore the life of the murdered man, why think that He can "forgive" the murderer? But this is the belief of most of mankind in the West. Superstitution, "miracles" and "God" go hand in hand with ignorance, misery and "faith." It is a lesson alike in human credulity and human woe.

ALCHEMY BECOMING RESPECTABLE?—

From the able and respectable *Engineering and Mining Journal* of June 18 we learn that a bulletin has been issued by the solemn and orthodox *Engineering Foundation* announcing that Dr. Charles Benson Davis of New York City claims in a paper submitted to the Foundation that he has transmuted "base metals" into Gold, Silver, Platinum, etc. He has submitted samples and asks to have his claims investigated. Dr. Davis is represented in the bulletin to be a reputable chemist and a member of a number of well known scientific bodies. That such a bulletin should be officially issued by so reverend a body as the Engineering Foundation, and that it should be discussed, albeit somewhat irreverently, by the respectable Mining and Engineering Journal, is well worthy of notice by "Lookout's" scientifically unorthodox readers. Certainly whatever exists in "nature" did not happen, any more than it always existed as it now is. Nature herself, *nota bene,* is rather alchemist than chemist, and has a disconcerting habit of constantly surprising science at least as much as we may believe science surprises nature. We hold that whatever may be produced by "nature" may be duplicated by "man": only in both cases we hold to an inclusive definition of both terms. But, supposing the transmutation of metals became a "commercial" fact, what would become of our vast modern edifice of "civilization?" What havoc would not be wrought by the destruction of our universal standards of trade and production, of human exchange in a physical sense? Dr. Davis, or whoever the alchemist might be, would produce greater ruin than Ghengis Khan, or Attila, or a hundred wars and revolutions. Who knows but that the subversion of our present fabric of existence may be brought about in just such a "simple" and unexpected way? There is a moral lesson here, for Theosophists to ponder: change, even for the better, has to proceed slowly and with infinite

care; mankind has to be *educated,* philosophically, ethically, practically. Were it possible to do as many desire,—overthrow at once all the false gods in the pantheon of mankind—the said mankind would not have gained any knowledge, and, the ensuing pandemonium having worn itself out, mankind would create new idols, worse perhaps than those destroyed.

NEW THEORY OF RADIOACTIVITY—

A writer in the *Revue Scientifique* of Paris advances a new theory in relation to observed radioactivity. Hitherto it has been thought that this activity is due to internal causes, to an "explosion" of the atoms; there being no radioactivity in atoms that remain intact. The new view is that the liberation of energy is due to disintegration or transmutation of the atoms, produced under the direct influence of a particular form of radiation from without: in other words the theory of "chemical reactions" will apply to radioactivity. Professor Perrin, the writer in question, thinks it a justifiable assumption that the earth itself is constantly emitting radiations which may be the inducing cause of the various radium rays. Well, why not? We would invite the attention of Professor Perrin and other investigators to a theory so very ancient that it will be news to them—the "theory" of the ancient oriental esoteric doctrine of *Naimittika Pralaya.* This may be very simply stated as the theory that every compound and mixture of "matter," including our chemical "elements" themselves, as well as every form of "force" ("force" being in this theory merely a finer and more nearly homogeneous form of "matter" than our chemical "elements") are due to and composed of the constant association and dissociation of *Elemental Beings* or "Lives," acting either within the limits of their own intelligence, or under the direction or compulsion of the intelligence of higher Beings or Souls. They combine and separate under precisely the same laws that numbers of men combine and separate—common interest or compulsion—and their actions can be noted and themselves studied in the same way as we study the actions of men and men themselves, or any other sentient creatures.

"WHOLE WORLD RUNS RIOT"—

Such is the title and tenor of a dispatch in the Los Angeles *Times* of May 6, giving the views of Professor James Westfall Thompson of the Department of History of the University of Chicago on prevailing conditions. He likens them to the chaos following the Great Plague of the 14th century which, according to eminent authorities, destroyed from 25 to 50 per cent of the populations of Europe and was measured by physical, moral, economic, social and religious demoralization on a colossal scale. He says:

> "It is surprising to see how similar are the complaints then and now; economic chaos, social unrest, . . . depravity of morals, phrenetic gayety . . . luxury, debauchery, social and religious hysteria, greed, avarice, maladministration and decay of manners. . .
>
> "Political corruption was rampant, the church was questioned . . . . Society denounced then as now. . . .
>
> "Sex complexes were present; a book could be written solely upon the strange, intense, morbid sex manifestations abroad in the world at present."

WHAT OF OUR PRESENT CYCLE?—

The rise and fall of manners, customs, religions, nations and civilizations are cyclic, a fact well known to modern students as well as to Initiates of the ancient schools of Occultism, but the best of them, Gibbon, Macaulay, Buckle and Draper, have been able to do no more than observe the facts, recount them, and speculate upon the nature of the laws which govern. The modern presentation of the Wisdom-Religion by H. P. Blavatsky in her teachings of Theosophy, alone gives the clues and the keys. And even the best of her students have as much misunderstood her, her teachings and her mission as,

say, the Disciples and their successors have misunderstood the nature, mission and teachings of Christ. The Great Plague was preceded at cyclic intervals by other and similar visitations; and so with cycles of wars; of manias of all kinds; of famine, as well as pestilence. These cycles vary in their time duration, but all are cumulative, physically, mentally and spiritually, and all interlace and interblend. All reach their catastrophic conjunction within great epochs which measure the birth, life and death of races—and all are calculable and *known* to the Adepts, whose visits in human form amongst mankind to inaugurate the new eras are also under Law. It is interesting to contrast with Professor Thompson's views this quotation from the fourth chapter of the *Bhagavad-Gita,* where Krishna, the *Avatar* or Messiah of fifty centuries ago in India, says:

> "I produce myself among creatures *whenever* there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate *from age to age,* for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

By the fundamental *identity* of teaching of all great Reformers and Saviors, we may recognize the fundamental Law of their incarnations, the fundamental character of these Beings themselves, and the fundamental conditions of mankind which occasion their Coming and their Message. Not alone are the fundamental teachings of Krishna, of Buddha, of Christ, and of H. P. Blavatsky the same; but the fundamental, prevailing conditions in the nations or peoples to whom they came will be found on examination to be identical—and the time intervals significant.

THEOSOPHICAL PORTENTS—

The signs are abundant on every hand, and amongst all classes of minds, both of a debacle and of an awakening. Abortive in theory and practical attempt at application as was and is the idea of a "Peace League;" or of "Christian Unity" among the warring sects; or of Sovietism, or Union Labor, or Prohibition, or any and all the other multitudinous attempts to find some new universal elixir that shall produce out of hand an earthly Utopia to replace the existing chaos—abortive and futile as all these are in themselves there is more, much more, in them than the merely impossible or lugubrious. They all betoken that men are recognizing that *something* must be done by themselves; that intelligent and humane men are *thinking* and, if not exchanging, at least reading, the ideas of others than of solely their own sect and party. Amongst many of them is the partial, if dim and distorted, perception of the timeless ideas laid down by H. P. Blavatsky. Amongst the sects there is more discussion of a return to the primitive precepts and practices of Jesus than of theological wrangling; amongst scientific and educational experts a dawning of perception of the lack of *ethical* ingredients in their prescriptive hypotheses and modes of research; among politicians and "business men" some real glimmer of acute apprehension that no amount of statutes or regulations or "working agreements," no amount of material prosperity or material means can produce a *moral reformation*—that it is a moral renaissance that alone can restore the equilibrium of the civilization we have builded and that now threatens to collapse. And, most important of all, for they are the actual custodians of the sacred seed, amongst Theosophists of every degree and association, there are increasing signs of a return to the Source of all their light and dispensations. If Theosophical students, regardless of differences of race, creed, condition, organization, personal predilections and antipathies, begin in earnest to study, assimilate and apply the Teachings and the example of the Great Founder, H. P. B., they will soon reach that harmony, accord, and power to affect mankind for good, that lies solely and only in *Unity*—unity of Aim, of Purpose and of Teaching. In all the existing Societies and outside them are Students who perceive this necessity for the true Unity. Let them fight for *it,* as H. P. B. fought, and all minor differences will dissolve—will become instruments for good.